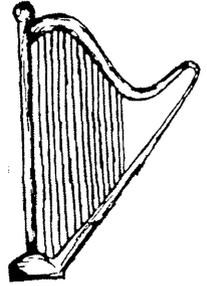


A PSALM OF PROVIDENCE AND PROTECTION PROMPTING PRAISE: **PSALM 105**

INTRODUCTION:

The psalm is the third in the trilogy of thanksgiving psalm:

- Psalm 103** God is praised for his miracles in the realm of the believer's life (103:2)
- Psalm 104** God is praised for his miracles in the realm of nature (104:24)
- Psalm 105** God is praised for his miracles in the realm of history (105:1)



The sacred survey of Israel's history is designed to motivate the Jews to praise and adore their Jehovah, the Lord of history. Similarly, the citizens of the modern state of Israel should reflect on the divine interposition through the past seven decades.

Then, too, the believer today should rehearse God's protection in the past and take courage and comfort for the future.

The Psalm is one of several condensed histories of Israel:
Four well known histories:

--**Deut. 4** Moses indicates that spurned blessings will lead to apostasy: Dt. 4:27

--**Psalm 78:42-51** Asaph witnesses to God's faithfulness despite the past sins of the people.

--**Acts 7** Stephen's history of Israel stresses the wickedness of Israel's spiritual leadership throughout its history:

Acts 7:51-52

Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. ⁵²Which of the prophets have not your fathers persecuted? and they have slain them Which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

-- **Psalm 105** The psalmist gives a very positive account of Israel's history because he desires to prompt the people to praise God for His goodness, emphasizing the blessings that Jehovah bestowed upon His people in the past and will do so in the future.

- 1A. INJUNCTION TO PRAISE: 1-7
 - 1b. Relate God's goodness: 1
 - 2b. Rejoice in God's greatness: 2
 - 3b. Reflect on God's glory: 3-4
 - 4b. Remember God's sovereignty: 5

Martin Luther's comments are much to the point:
 God did not work such miracles for them because of their piety or desert but because of His covenant and promises which He vouchsafed to David [Christian G. Eberle, ed. *Luthers Psalmenauslegung*, II (1874), 52].

How are we able to make known His deeds if we are ignorant of God's works, wonders and words? History is **His story** and should lead us to adoration and praise.

2A. THE INVIOABILITY OF THE ABRAHAMIC COVENANT: 8-15

- ⁸ He hath remembered his covenant for ever, the word which he commanded to a thousand generations.
- ⁹ Which covenant he made with Abraham, and his oath unto Isaac;
- ¹⁰ And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:
- ¹¹ Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:
- ¹² When they were but a few men in number; yea, very few, and strangers in it.
- ¹³ When they went from one nation to another, from one kingdom to another people;
- ¹⁴ He suffered no man to do them wrong: yea, he reprov'd kings for their sakes;
- ¹⁵ Saying, Touch not mine anointed, and do my prophets no harm.



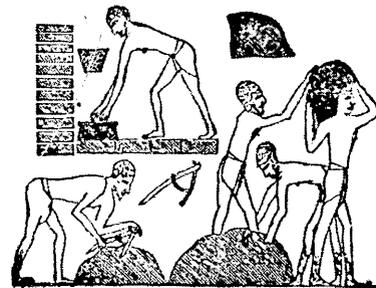
- 1b. The Remembrance of the covenant: 8
- 2b. The Ratification of the covenant: 9
- 3b. The Reaffirmation of the covenant: 10-11

The Abrahamic Covenant (Gen 12:1-3) was ratified solemnly by God in Genesis 15 and then confirmed by an oath to Isaac (Gen. 26:3) and confirmed to Jacob "for a law. . .and to Israel for an everlasting covenant" Gen. 28:13.

- 4b. The Recipients of the covenant: 12-15

3A. THE IMPORTANCE OF JOSEPH: 16-22

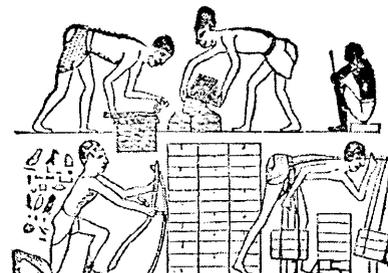
- 1b. The sold slave: 16-17
- 2b. The shackled slave: 18
- 3b. The successful slave: 19
- 4b. The sovereign slaves: 20-22



4A. THE INCREASE OF ISRAEL IN EGYPT: 23-25

- ²³ Israel also came into Egypt; and Jacob sojourned in the land of Ham.
- ²⁴ And he increased his people greatly; and made them stronger than their enemies.
- ²⁵ He turned their heart to hate his people, to deal subtilly with his servants.

- 1b. The descent into Egypt: 23
- 2b. Their increase in number: 24
- 3b. Their enslavement in Egypt: 25



5A. THE INTERPOSITION OF MOSES AND AARON: 26-27

- 1b. The select servants: 26
- 2b. The stupendous signs: 27

6A. THE PLAGUES UPON THE EGYPTIANS: 28-36

The sequence of the plagues here and in Psalm 78 differs from that of the book of Exodus. Two of the plagues, the vermin and pestilence, are not mentioned in Psalm 105.

- 1b. Darkness: 28
- 2b. Water turned into blood: 29
- 3b. Frogs: 30
- 4b. Swarms of flies: 31a
- 5b. Gnats or lice: 31b
- 6b. Hail and fire: 32-33
- 7b. Locusts and caterpillars: 34-35
- 8b. Death of the firstborn son: 36

7A. THE EXODUS FROM EGYPT: 37-38

³⁷ He brought them forth also with silver and gold: and there was not one feeble person among their tribes.

³⁸ Egypt was glad when they departed: for the fear of them fell upon them.

Deut. 8:4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

- 1b. Extreme wealth: silver and gold 37a

Ex. 12:35, 36 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

³⁶ And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.



2b. Excellent health: 37b

3b. Egyptian fear: 38

8A. THE WILDERNESS WANDERINGS: 39-43

1b. The divine protection: 39



Ex. 13:21-22 And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

²² He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

2b. The divine provisions: 40-41

1c. Quail:

2c. Manna:

3c. Water:



Martin Luther comments on this often-overlooked detail:

He frequently supplied them with water. It is an extraordinary miracle which we ignore with staring eyes and don't see. With our dulled ears we don't recognize what we should comprehend here, how firmly creatures are in the hand of God. What is more unnatural that a rock, a hard stone, should contain water? (op. cit., 69).

Similarly, Charles Haddon Spurgeon marveled, "From the most unlikely sources, the all-sufficient God can supply His people's needs: hard rocks become springing fountains at the Lord's command" (*Treasury of David*, II, 99).

9A. ENTRANCE INTO CANAAN: 42-45

1b. The remembrance of the promise: 42

Gen. 15:15-16, 18 ¹⁵ And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. ¹⁶ But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. . . ¹⁸ In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

2b. The rejoicing of the people: 43

3b. The routing of the enemies: 44

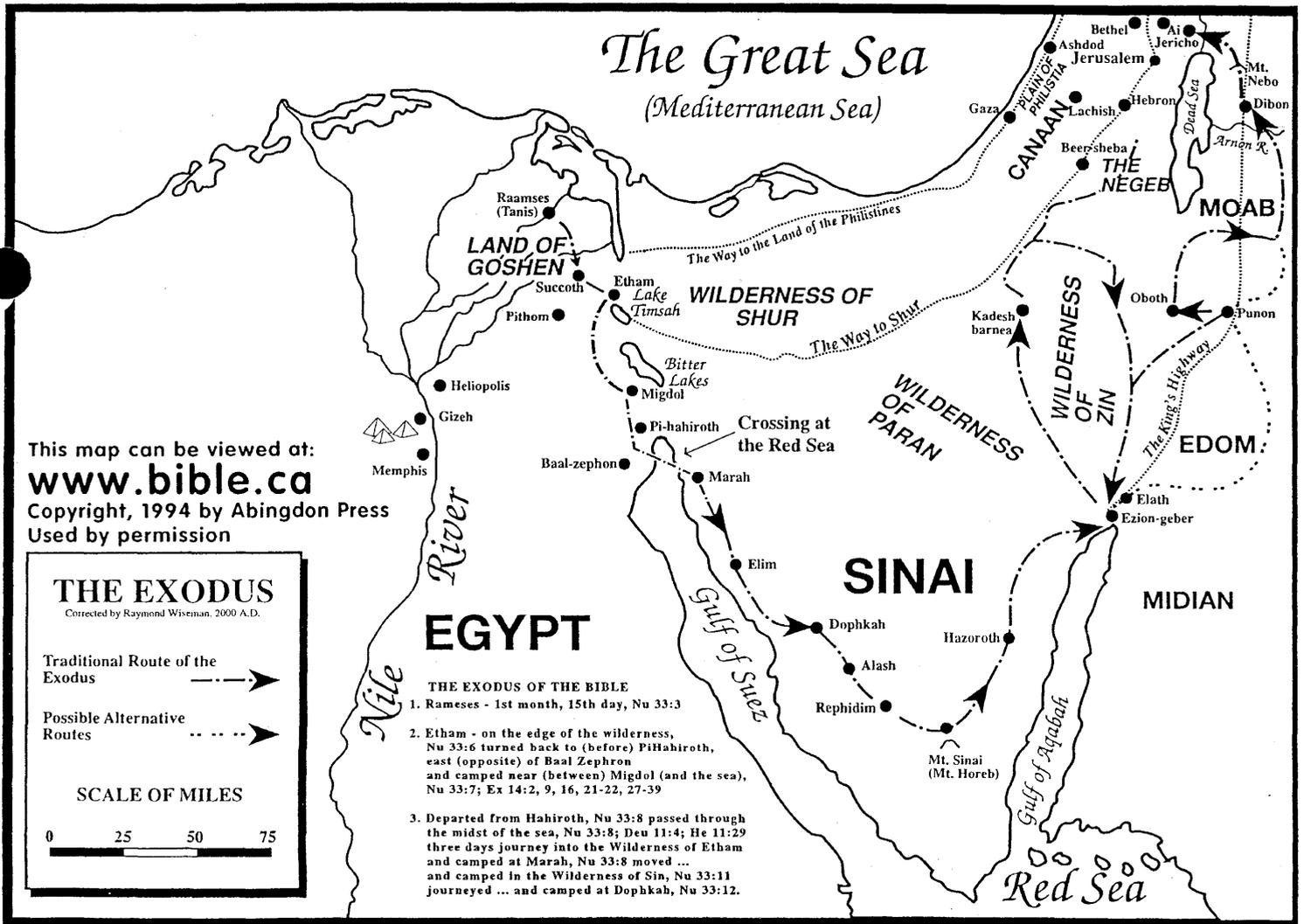
4b. The recognition of God's help: 45

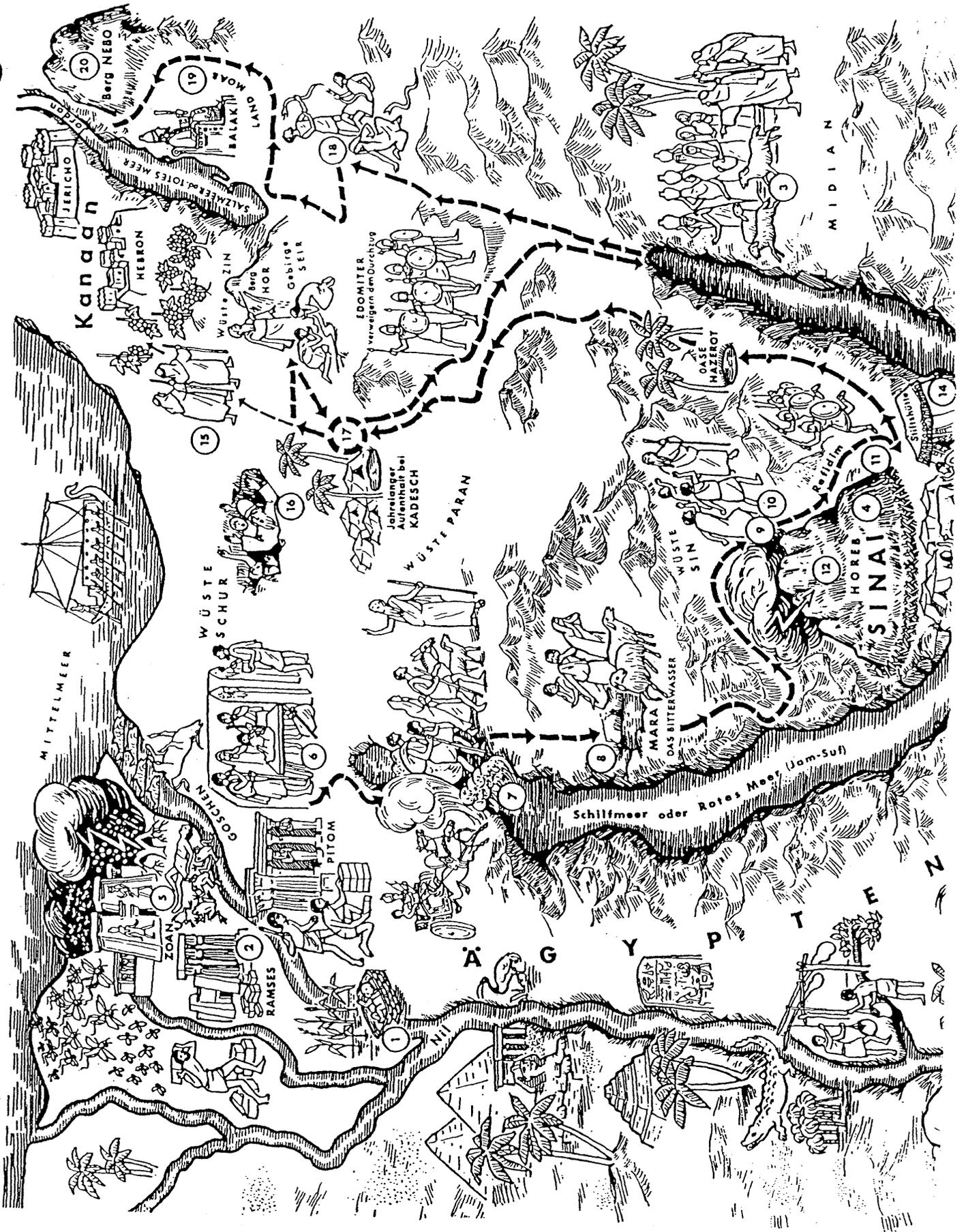
5b. The rendering of praise: 45

CONCLUSION:

What the psalmist encourages the people of Israel to do, so should we:

1. Reflect on the blessings in our past.
2. Remember the promises of God.
3. Respond in confidence to His divine leadership:
 - with conviction because of past benefits
 - with courage because of abundant supplies
 - with confidence because God knows, He cares and will ultimately bring us to our glorious destination.





The Exodus (1445-1405 B.C.) - Illustration of the Power, Providence and Protection of God

PSALM 105 Abridged

God's conduct of Israel, and the plagues of Egypt.

Give thanks to God, invoke his name,
And tell the world his grace;
Sound through the earth his deeds of fame,
That all may seek his face.

His cov'nant, which he kept in mind
For num'rous ages past,
To num'rous ages yet behind
In equal force shall last.

He sware to Abraham and his seed,
And made the blessing sure;
Gentiles the ancient promise read,
And find his truth endure.

"Thy seed shall make all nations blest,"
(Said the Almighty voice,)
"And Canaan's land shall be their rest,
The type of heav'nly joys."

[How large the grant! how rich the grace,
To give them Canaan's land,
When they were strangers in the place,
A little feeble band!

Like pilgrims through the countries round
Securely they removed;
And haughty kings that on them frowned
Severely he reprov'd.

"Touch mine anointed, and my arm
Shall soon revenge the wrong:
The man that does my prophets harm,
Shall know their God is strong."

Then let the world forbear its rage,
Nor put the church in fear;
Isr'el must live through every age,
And be th' Almighty's care.]

When Pharaoh dared to vex the saints,
And thus provok'd their God,
Moses was sent at their complaints,
Armed with his dreadful rod.

He called for darkness; darkness came
Like an o'erwhelming flood;
He turned each lake and every stream
To lakes and streams of blood.

The Psalms and Hymns of Isaac Watts Psalms.230

He gave the sign, and noisome flies
Through the whole country spread;
And frogs in croaking armies rise
About the monarch's bed.

Through fields, and towns, and palaces,
The tenfold vengeance flew;
Locusts in swarms devoured their trees,
And hail their cattle slew.

Then by an angel's midnight stroke
The flower of Egypt died;
The strength of every house was broke,
Their glory and their pride.

Now let the world forbear its rage,
Nor put the church in fear;
Isr'el must live through every age,
And be th' Almighty's care.

Thus were the tribes from bondage brought,
And left the hated ground;
Each some Egyptian spoils had got,
And not one feeble found.

The Lord himself chose out their way,
And marked their journeys right;
Gave them a leading cloud by day,
A fiery guide by night.

They thirst, and waters from the rock
In rich abundance flow;
And following still the course they took,
Ran all the desert through.

O wondrous stream! O blessed type
Of ever-flowing grace!
So Christ, our Rock, maintains our life
Through all this wilderness.

Thus guarded by th' Almighty hand,
The chosen tribes possessed
Canaan, the rich, the promised land,
And there enjoyed their rest.

Then let the world forbear its rage,
The church renounce her fear;
Isr'el must live through every age,
And be th' Almighty's care.